

CHRISTIAN MONITOR.

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DOMESTIC INTELLIGENCE.

REVIVALS OF RELIGION.

THE glorious work of reformation is still progressing, like the little leaven hid in three measures of meal. A revival of religion has commenced at Humphrey-ville. Many, (in proportion to the number of inhabitants in the place,) are convinced that they are sinners, and in the gall of bitterness and bonds of iniquity.

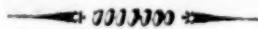
The revival still continues in Hamden and many are rejoicing in the Lord. In North-Haven, the prospect is encouraging to Christians.

From several of our correspondents we have cheering news from abroad—"A powerful work of grace is carrying on, through the influences of the Holy Spirit, in the towns of Norwich and Eastern, in the County of Chenango (N. Y.) which causes many to rejoice in the Lord, and joy in the God of their salvation."

Extract of a letter to a gentleman in New-Haven, dated Montpelier, (Vt.) Dec. 18, 1816.

The Lord has appeared in his glory to build up Zion in this place, after a long season of coldness and lukewarmness in the Church, and the abounding of iniquity amongst those that were without. God who is rich in mercy, appeared by the influence of his Holy Spirit in September last, to quicken the hearts of his children. This began by their confessing their faults one to another, removing stumbling blocks out of the way, and indeed in a public confession made by the Church, as a body, of their sins and neglect of duty, and a renewal of their Covenant obligations. The brethren seemed now to be impressed with the idea that there was a blessing in store for us; a spirit of prayer was given; attention to meetings increased; a deep solemnity pervaded the minds of the Congregation, and the inquiry was soon made by many of our dear youth, "what must I do to be saved?" This was in October. Since that time, about fifty we would humbly hope have been brought to embrace Jesus Christ as he is offered in the Gospel. These are mostly young persons, from 14 to 25 years of age. The work is still progressing; almost the whole village come together on the Sabbath; conferences are very fully attended, many are inquiring, and while we are made to hear the groans of the wounded, we are also permitted, blessed be God, to hear the songs of the redeemed. This is the Lord's doing and it is marvellous in our eyes. A work of grace has also been going on at the centre of the town, and still continues, under the preaching of a Mr. Steele, who calls himself a Methodist; but no matter what the

name, so long as he doth not preach any other Gospel. This man is sound in the faith, and instead of encouraging, or doing any thing to excite the passions, he will not allow of any confusion, noise or extravagance in his meetings. In short, we have every reason to suppose, that the still small voice has been amongst the people at the centre of this town, for six months past; and about 40 have been brought to sing the wonders of redeeming love. This is a glorious work, and we all feel to bid them God-speed. Is not the time coming when the watchmen on Zion's walls shall see eye to eye? Has not the glory of the Millennial day dawned upon us? have we not reason to believe, from the information received from every quarter, that the Lord has arisen to have mercy upon Zion; and that the time to favour her, yea, the set time is come? Do not her servants take pleasure in her stones and favour the dust thereof? A good work of Grace has been going on in Williamstown the year past, under the preaching of Mr. Pixley; formerly Preceptor in our Academy. The number brought in is about 40. A good work has been, and is still going on in Whitsfield; also in Danville, Burlington, and Charlotte. From the last information I had from the latter places, about 100 had been brought to entertain a hope of having passed from Death unto Life. A powerful work in Braintrim is still progressing; also in Brookfield, Randolph, and Sharing. The Churches in Barre and Berlin, seem at this time to be arising and shaking themselves from the dust of this world, and every appearance seems to indicate that the Lord is about to visit them with the outpourings of his Spirit. In fact the work has begun, numbers have been called in, and the attention is becoming more general through these towns. (*See page 201*)



AMERICAN BIBLE SOCIETY.

[We have the satisfaction to present to our readers the following *official statement of the BOARD of MANAGERS of the AMERICAN BIBLE SOCIETY*, which will give a general idea of the progress which that Institution is making in the good work confided to its management.]

Christian Herald.

THE favourable circumstances under which the American Bible Society was formed, are well known to the public.—High expectations of its ultimate success were cherished by its friends, in consequence of these circumstances. Nor have these expectations been disappointed. On the contrary, thus far, they have been exceeded. In the short space of six months, from Georgia to Maine, the impulse given by the National Institution has been felt. Its formation has been hailed as a great and glorious era in the history of our country, and its means of accomplishing the all-important end of its formation, have been increased with more than ordinary rapidity.

To gratify a laudable curiosity, expressed in communications from different parts of the United States, the Managers feel it a duty incumbent on them to publish the following brief account of the present state of the Society.

Of the Managers chosen by the Convention for the current year, the following have accepted the trust, viz.—Henry Rutgers, John Bingham, Richard Varick, Samuel Boyd, George Suckley, Divie Bethune, William Bayard, Peter M'Cartee, John R. B. Rodgers, M. D. Dr. Peter Wilson, John Watts, M. D. Andrew Gifford, Thomas Eddy, Ebenezer Burrill, George Gosman, Thomas Carpenter, Leonard Bleecker, John Cauldwell, Thomas Stokes, George Warner, De Witt Clinton, Duncan P. Campbell, John Aspinwall, John Murray, jun'r. and Cornelius Heyer, of New-York; Joshua Sands & Charles Wright of Long Island; Stephen Van Rensselaer of Albany; Robert Ralston, Thomas Shields and John Warder of Philadelphia; Jeremiah Evarts of Boston; Samuel Bayard of Princeton.

The following persons, elected by the Managers, have accepted their offices:—

President.—Hon. Elias Boudinot, New Jersey.

Vice Presidents.—Hon. John Jay, New-York; Matthew Clarkson, Esq. do.; Hon. Smith Thompson, do.; John Langdon, New Hampshire; Caleb Strong, Massachusetts; J. Cotton Smith, Connecticut; W. Tilghman, Pennsylvania; B. Washington, Virginia; C. C. Pinckney, South Carolina; T. Worthington, Ohio; John Bolton, Esquire, Georgia; Hon. Felix Grundy, Tennessee; Joseph Nourse, Esq. District of Columbia.

Rev. Dr. J. M. Mason, *Secretary for Foreign Correspondence.*

— J. B. Romeyn, *Do. Domestic Do.*

Richard Varick, Esq. *Treasurer.*

The following Societies have become auxiliaries:—

Societies formed before the American Bible Society.

New-York Bible Society, May 15th; Newark do. 21st; New-York Auxiliary do. 24th; Westchester county do. 27th; Albany do. 27th; Rensselaer county do. 29th; Orange do. do. June 11th; Ostego do. do. 13th; Norfolk do. (Virginia) 18th; Delaware, county do. (N. Y.) July 10th; Saratoga do. do. 10th; Bible Society of Delaware (State of Del.) 25th; Union College Bible Society 29th; Georgia do. August 3d; Virginia do. 6th; Petersburg do. (Vir.) 16th; Burlington Female do. (N. J.) 19th; Beaufort do. (S. C.) 21st; Female Bible Society of Mill Creek (Ohio) 25th; New Jersey Bible Society 28th; Bible Society of Greene county (N. Y.) September 10th; Fairfield County Bible Society (Con.) 17th; New Hampshire do. 18th; Bible Society of Massachusetts 26th; Female Bible Society of Poughkeepsie (N. Y.) October 21st; Female Bible Society of Boston and its vicinity 24th; Female Bible Society of Newark (N. J.) November 7th; Bible Society of Maine 24th; Bible Society of the District of Columbia 25th.

Societies formed since the American Bible Society.

New-York Female Auxiliary Bible Society, May 11th; Albany do. do. June 3d; Rockland (N. Y.) do. 4th; American Bible Society of Young Men, New Brunswick, July 4th; Juvenile Female Bible Society of Elizabeth, 6th; Female Auxiliary do. do. 8th; Elizabethtown Auxiliary Bible Society, 8th; Hampshire Bible Society (Mass.) 10th; Gloucester do. (New Jersey) —; Fayetteville do. (N. C.) August 9th;

Female Aux. Bible Society of Courtland county (N. Y.) 13th; Bible Society of Westfield (N. J.) 22d; Courtland Aux. Bible Society 27th; Amity (Orange county N. Y.) Female Bible Society, Sept. 2d; Kentucky Bible Society 27th; Albemarle and Orange Bible Society (Va.) Oct. 2d; Auxiliary Bible Society of Redhook and Rhinebeck 21st; Fishkill Auxiliary Bible Society 23d; Female Bible Society of Cincinnati (Ohio) 31st; Delaware County (Penn.) Bible Society 24th; Ulster County (N. Y.) Bible Society Nov. 30th; Female Bible Society of New Haven (Con.) —; Bible Society of the town of Bergen (N. J.) —.

There is reason to believe that there are more Societies which have become auxiliary, but the Managers have received no official account of them.* They regret this the more, because it prevents them from giving the fullest information on this subject to the public. They take the liberty of requesting every Society which becomes auxiliary, so soon as convenient, to give official information of the same to one of the officers of the Board, particularly noting the time when the connection was formed.

The Long Island Bible and Common Prayer Book Society has so altered its Constitution, as to aid the Managers in translating and publishing the Scriptures without note or comment, in foreign languages.

The following Societies, without becoming auxiliary, have expressed their approbation of the National Institution by the following donations, viz:—

The Female Society of Philadelphia, 500 dollars; Charleston do. 500 dollars; Cumberland county (N. J.) do. 50 dollars; Female Bible Society of Carlisle (Penn.) 140 dollars.

The Presbyterian Congregation of Princeton (N. J.); the Congregational Church of Hadley (Con.); and the Second Church in Portland (Maine,) have each paid in the sum requisite to make their Pastors Directors for life.

The Managers through the liberality of the New-York, and Auxiliary New-York Bible Societies, having been put in possession of a set of stereotype plates of the brier 12mo. size, directed a number of copies, not exceeding 10,000, to be struck off. Of these there have been printed

1000 copies common, but on good paper, and bound in sheep. Price 70 cents.

* From satisfactory documents in possession of the Editor, the following Societies are also known to be auxiliary to the American Bible Society, viz:

The B. S. of Salem and its vicinity (Mass.) October; the Auxiliary B. S. of the city and county of New Haven (Conn.) 17th Oct.; the Female B. S. of Green's Farms, town of Fairfield (Conn.) 30th Oct.; the Vermont B. S. 21st Oct.; the Female B. S. of Schenectady (N. Y.) 12th Aug. 1816; the Madison county B. S. (N. Y.) 1st Oct.; the Female B. S. of the city of Hudson and vicinity (N. Y.) Oct.; the Female B. S. of Kentucky (N. Y.); the B. S. of Nassau Hall (N. J.); the B. S. of Cumberland county (N. J.); the Female B. S. of Carlisle (Pa.); the Meadville B. S. (Pa.); the Staunton B. S. of Virginia; the B. S. of Charleston (S. C.); the Connecticut Reserve B. S. of Ohio.

These, with the Societies above mentioned, make the number of Auxiliaries to the American B. S. to be *sixty-seven*.

[Ed. Chr. Herald.]

2500 copies on fine American paper, to cost in sheets 68 cents. Well bound in sheep about 88 to 90 cents.

There are now in the press

2500 copies on fine French paper, of linen rags, both whiter and better than the last mentioned. These will cost in sheets about 58 cents a copy; and well bound in sheep, from 78 to 80 cents.

The Managers recommend to every Society, sending an order for Bibles, to designate the mode of conveyance, the place to which they are to be sent, and the name of the person to whose care they must be directed.

They have also contracted for three sets of stereotype plates 8vo. and three 12mo. which it is expected will be completed in six or seven months. One of the 12mos. they have resolved to locate in Lexington, Kentucky, under the direction of the Kentucky Bible Society.

They have accepted of the offer of the British and Foreign Bible Society, to receive as part of their donation, in lieu of money, a set of stereotype plates 12mo. of the French Bible, which when received will enable them to furnish the public with a supply of French Bibles.

As inquiries from different quarters of the country have been made on some points, to remove the difficulties which existed in the minds of some persons against the union with the American Bible Society, the Managers think it proper to state for general information on these points:

1. That every Auxiliary Society must determine for itself, what is their surplus revenue, after supplying their own wants; but that surplus, when given, is at the sole disposal of the Managers. They will however, thankfully receive recommendations as to the best way of disposing of the surplus revenue of any Auxiliary, reserving to themselves the right of adopting or rejecting the recommendation.

2. As to the interpretation which each Auxiliary Society has a right of giving to the extent of their wants, the Managers respectfully suggest the propriety of each Auxiliary confining itself to its natural bounds. Unless this be done, one Auxiliary may interfere with another, and thus while one district is doubly supplied, another may be destitute.

3. It is distinctly understood by the Board, that every Society becoming Auxiliary, has a right of withdrawing from the connection when they see fit so to do.

4. In conducting the business of the Board, the most scrupulous attention is paid to the diversity of denomination which exists among Christians. The meetings are opened with reading a chapter of the Bible, selected by the acting President. No other religious exercises are performed at any time. The Managers are deeply sensible that they superintend the concerns, not of a party, but of the whole body of Christians, who are united in the National Institution for the sole purpose of distributing the Bible without note or comment.

As one of the great objects of the American Bible Society is to supply the great districts of the American continent with well executed stereotype plates for printing the Bible, the Managers request that Bible Societies in different parts of the country, would send such in-

formation as may enable them to determine in what places the unappropriated plates may be located to the best advantage.

In concluding this brief publication, the Managers request of each of the Bible Societies in the United States in existence previous to the formation of the American Bible Society, that they will have the goodness to send on by a convenient opportunity a file of their printed Reports, that thus a full history of what our country has done in this good and holy work, may in due time be prepared for publication. By order of the Board,

JOHN B. ROMEYN,

Secretary for Domestic Correspondence.

New-York, Dec. 17, 1816.

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MISSION TO THE SENECA.

Extracts from an account of a Missionary tour among the Seneca Indians, lately made by the Rev. Timothy Alden, President of Alleghany College, in Meadville, (Pennsylvania.)

FROM Owen's ferry on the Connewango, about fourteen miles above its confluence with the Alleghany at Warren, to the first Indian huts, is twelve miles, ten of which is a new and excellent waggon road over a lofty ridge of easy ascent, but through a dreary wilderness without one human habitation. After riding most of the day in a cold and continued rain, we were glad to find a shelter in the cabin of Peter Crous, who lives on the banks of the Alleghany. Here we experienced "no little kindness." Our host, a German by birth, was taken in the revolutionary war at the age of fourteen years, and was adopted as one of the Seneca tribe. He appears in the Indian costume, and with his ears slit. His habitual language is that of the soft, melodious, and truly Ionick Seneca; yet he is able to converse in the English. His squaw is a well behaved, neat, and industrious woman, and they have a numerous family of fine looking children. He gladly received one of our Bibles, of which we took a number from our Bible Society for distribution. Although he cannot read; yet his children are learning, and he expressed a hope of one day profiting, through their aid, by the contents of this sacred book.

The following morning we bent our course down the Alleghany, in a narrow foot path through the woods, seven miles, to Cornplanter's village. The site of this, which comprises about a dozen buildings, is on a piece of first rate bottom land, a little within the limits of Pennsylvania. It was grateful to notice the present agricultural habits of the place from the numerous enclosures of buckwheat, corn, and oats. We also saw a number of oxen, cows, and horses; and many logs designed for the sawmill and the Pittsburg market.

Last year, the Western Missionary Society, at the urgent request of Cornplanter, established a school in this village, the present master of which is Mr. Oldham. We repaired to his house and were kindly entertained. Cornplanter, as soon as apprised of our arrival, came over to see us, and immediately took charge of our horses. Though the chief sachem of his tribe, and having many around him

to obey his commands; yet, in the ancient patriarchal style, he chose to serve himself, and actually went into the field, cut the oats, and faithfully fed our beasts, from time to time, while we continued in the place.

On our first introduction to him, I told him I was a *jis-te-a-je*, the name, in his language, by which clergymen are known. A meeting was appointed at the school-house in the afternoon, which was well filled, mostly by Indians, neatly clad, though, in some instances, with a display of stars and other ornaments, for which they have a great predilection. A more attentive audience I never had. During prayer, Cornplanter's lips, as it was afterwards remarked, were in continual motion. How much of what was delivered was comprehended, I cannot state; yet, it is supposed these people understand much more of the English than they in general are willing to acknowledge, though they show a reluctance at conversing in any language except their own.

We visited the school, and were much gratified at the order, attention, and proficiency of the pupils. At the time we were there, it consisted of eleven Indian boys, from ten to fifteen years of age, and eight or nine white children. It is altogether owing to the exertions of Cornplanter, that any have been persuaded to send their children to the school, though instruction is gratuitous, and little rewards are occasionally bestowed on it for encouragement. However, some begin to feel interested in this establishment, and, to induce their boys to attend it, give them a severe task in some kind of work, which they must perform, as the only alternative, if they refuse to go to school. This regimen has had a good effect, and the boys are become attached to their instructor, a worthy, pious man, and to the business of learning. They now spell words of four and five syllables remarkably well, considering all circumstances, and some are beginning to read easy lessons without spelling.—The government of the school would be an irksome task but for the aid and sanction of the noble spirited chief and of the parents of the scholars. On the whole, this institution is in as flourishing a condition as one could reasonably expect. It lies much upon Cornplanter's heart. He says he often prayed to the Great Spirit in reference to such an Institution for the benefit of his benighted tribe, before it was established, and that he still prays to him for its prosperity.

The success attendant on this attempt has induced the Missionary Society to contemplate fixing another Indian seminary at Cold Spring, fourteen miles further up the Allegany, where there is a more numerous population.

Cornplanter is not only desirous that the youths of his tribe may be instructed in useful learning, but he now wishes for the light of the Gospel. It was his particular request, that a minister might be sent to his settlement to teach the religion of Jesus. In accordance with his views, the Society has repeatedly directed its Missionaries into his country.—How much is it to be regretted, that no preacher of the Gospel is to be found who can address the Senecas in their native tongue! It is not to be expected that one half of the effect should be produced by the medium of any interpreter. Why cannot some one

be procured, of the right faith, knowledge, and zeal, to devote his life to the spiritual interests of this tribe? If such a person were to reside with this people, instruct their children, learn their language, and preach in it the doctrines of grace pure and undefiled, who can calculate the blessings, which, there is reason to believe, would ensue? How many precious and immortal souls would be brought from the darkness and delusion of heathenism into the glorious light and heart-cheering truths of the religion of Jesus! If, however, no one, in this happy day of Missionary efforts, is to be obtained in any of our schools of the prophets, destined in Providence for fulfilling the wishes of Kientwolike, let us indulge the hope, that some of the promising pupils of the school in his village are to become the future, able, and successful Missionaries of his nation.

Last year, at a council of the tribe, Cornplanter made an eloquent speech of two hours' length, in which he gave a lucid history of his life. He stated that his father was a white man from Ireland, and that his mother was a Seneca; that he had always been attached to the tribe; that he had been zealous in their way of worship; but, that now he was convinced they were all wrong; that he was determined to devote himself to *the way, in which the ministers walk*, meaning the Christian religion. *I know, said he, that we are wrong. I know that they are right. Their way of worshipping the Great Spirit is good. I see it; I feel it; I enjoy it.* In this happy and persuasive manner did he, with his imperfect knowledge, plead the cause of Christ.—In one part of his animated address, when speaking of his former views and habits, his language seemed to be like that of Paul giving a representation of his pharisaick zeal in opposition to Christianity; in another part it was like that of Joshua stating his pious resolution to the tribes of Israel at Shechem. How much of the Gospel plan of salvation this venerable sachem understands, it is difficult to ascertain; yet, from the speech already noticed; from his subsequent, as well as previous occasional remarks, so far as collected and comprehended; from his discountenancing the annual sacrifices, to which most of his tribe is still attached; from the demolition of the idol, a few years since, which was long a conspicuous object of adoration in his village; and, especially, from his late exertions for a preached Gospel, is there not reason to conclude, that the Holy Comforter has so enlightened and prepared his mind, that he only needs an explanation of the religion of Jesus, to embrace it with all his heart?

Cornplanter has been the greatest warrior the Senecas have ever had; yet he has always been remarkable for his humane treatment of the women and children of his enemies, who, at any time, have fallen into his hands. He is a man of strong mind and masterly eloquence. At the treaty of Fort Stanwich, he greatly distinguished himself by his talents and address, inasmuch that, by general suffrage, he has ever since held the first place of power among the chiefs of his nation.

He appears to be about sixty-eight years of age, and five feet ten inches in height. His countenance is strongly marked with the lines of intelligence and reflection. Contrary to the aboriginal custom, his

chin is covered with a beard three or four inches in length; and, upon his head, are many of the blossoms of age. His house is of princely dimensions, compared with the generality of Indian huts, and has a piazza in front. He is the owner of thirteen hundred acres of excellent land, six hundred of which encircle the ground-plot of his little town. From the United States he receives annually, according to stipulation, two hundred and fifty dollars, besides his proportion of nine thousand dollars equally divided, one half in goods, and one half in money, among those of every age and condition in the tribe.

The following is a list of the names of some of the Seneca chiefs.

Ging-guesh-tah, Big Smoke; Ah-guah-di-e-a, Hot Bread; Sau-kin-ju-oh, Big Fish; Se-non-je-woh, Big Kettle; Ki-o-da-gu, Settler of Disputes; Sha-dik-hau, Tall Chief; Te-gi-end-hah, Black Snake; Ken-juh-qua-de, Place of Many Fishes.

Cornplanter's brother, called the *Prophet*, a man of small influence, lately deceased, was known by the high sounding name of Gos-kuk-ke-wa-na Kon-ne-di-ya, Large beautiful Lake.

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REVIVALS OF RELIGION.

To the Editor of the Christian Herald.

Dear Sir,

The God of Zion still lives, and his merciful promise, "instead of thy fathers, shall be thy children," is in our day remarkably fulfilling to the great joy of his churches.—It is matter of inexpressible joy to every pious mind, while viewing the deplorable state of man by nature, to see the arm of the Lord revealed as it is, in the conviction, and conversion, and sanctification of sinners. Feeling that others may be as deeply interested and comforted as myself, in hearing of what God has done, and is doing for this world, which lieth in sin and wickedness, by pouring out his Spirit on sinners, quickening and edifying his children, and building up his holy Kingdom, I send you a short account of a recent work of Divine grace in Hartwick, Otsego county, N. Y. for your perusal and disposal.—The goodness and mercy of God to this little branch of his militant Church, ever since it was organized is truly deserving of the grateful remembrance and thankful praise of this people. This Church was organized by aid of the Rev. I. Bushnell, a Missionary from the Connecticut Missionary Society, in May 30, 1800, and consisted of 12 members, mostly gathered from members of other churches, who had come from Litchfield county, Connecticut, into this then howling wilderness.—The church continued for several years without the aid of any public teacher, except occasional missionary labours, and some labours by Baptist brethren who were in this vicinity. (Most of the members which then composed the church are gone to the house appointed for all living.) During the interval of several years, in which the church had no Pastor, some additions were made to their number of hopeful converts, and others who removed into this place; but it was literally true, that they were as sheep without a shepherd, and had many most severe struggles to keep the order and discipline of Christ's

house, so that they are ready to say, "It is by the help of the Lord that they are brought to this time." In the autumn of 1806, the church and society had so far advanced in property, that they felt it a duty to make an attempt to settle a minister, and accordingly gave a call to Rev. Whiting Griswold, who was then labouring in this and in a neighbouring town. He was ordained the November following, and remained their Pastor until June 5, 1811, when he was dismissed on account of ill health, and after a lingering complaint of the hectic, died January 13, 1815, aged 34 years. During Mr. G's. ministry, the church was increased, and shared a partial revival in 1808 and 1809. Numbers were added almost every year, so that the church, though they had many struggles in discipline, have been at times greatly refreshed. In the painful struggle this church endured in parting with their beloved Pastor, whose praise is still in all the churches in this vicinity, they behaved with a great degree of Christian resignation, humility, and perseverance; and what was comforting to them, they had their beloved Pastor with them in his last hours, and saw his steadfastness both in the doctrines and truths he had preached, and his great composure in his dying moments; so that, as he was truly beloved by them, he died truly lamented by all the church. After a few months the church again fixed her eyes on another, to break to them the bread of life, and by the special providence of God, on the very day that I was dismissed from my pastoral care in Burlington, a town adjoining, her committee made her request, according to the advice of their sick pastor, that I should come and labour with them. Since my settlement with them, the church has endured many seasons of adversity and prosperity; a few hopeful converts have been found almost yearly. After a season of darkness and formality in religion for more than a year, about the 10th June last, it became very evident that God still had this little branch of his Zion in remembrance, and that he had come down by the mighty power of his Spirit and grace, to revive his work and refresh again the hearts of his children. His merciful presence was visible as the light. This work made its first appearance in the Academy for young Gentlemen and Ladies; and a female from abroad was the first who appeared to be solemnly impressed. The church had for some time been wonderfully impressed with a sense of her degenerate state, and had been using measures, motives, and means for a revival; but their hopes seemed to be in a great measure blasted; and iniquity seemed for a time to triumph. But there were some merciful intimations, and tokens of the sounding of God's feet in the tops of the Mulberry trees; a cloud like a man's hand might be seen; but on the conversion of the above female youth, the work spread in the school, and soon it was found in the society, so that conferences from once in a week increased to twice, thrice & even every day in the week excepting Saturday:—The house of God became crowded, and a deep solemnity sat on most countenances. It was soon manifest that many were inquiring "what they should do to be saved." There was truly a shaking in the valley of dry bones; and the cloud of blessings continued to spread until it covered our spiritual horizon; from drops it became showers, and during the

months of July and August, it seemed like one continued Sabbath day. The work was mostly confined to the youth; yet some few heads of families have been taken, and what is particular, not one aged person for a long time was moved. In the latter part of the work many heads of families were cut down; and some from infidelity, Universalism and other errors, have been hopefully converted. Rising of 140 have been hopefully brought from darkness to light. Sixty-four have been added to this church, and nearly the same number to the Baptist Church in this place. On the first Sabbath in September, 37 were admitted into the church, in the midst of a most *crowded, solemn audience*. This was a day long to be remembered by many souls. From the man rising of sixty, to the child of ten years, such have been taken in this work; but the greater part are youth, and from pious families. God has indeed blessed the attempts to give youth and children a pious education; to which this church and others had for some time been attending. As yet, those who have made a public profession, appear to have the work of the Holy Spirit genuine in their hearts. The churches in this place are in harmony, and love among the brethren in a good degree prevails. In the month of October the work had a partial check, on account of a certain minister, who introduced himself with his heresy into this vicinity. So fatal is novelty and error to a work of grace! The church on the first Sabbath in November, had a very animating season; but the work has evidently declined, because *we* were ready to let the Holy Spirit depart. The church kept a day of fasting in the month of June, for their neglect of duty; and they had a like day the first Wednesday in December, when it appeared that God was ready to hear prayer; since that time there have been several instances of hopeful conversion; and the work has not wholly subsided. The character of this work of Divine grace may be expressed in very few words: peculiarly pleasant, powerful, still, attended with pungent conviction; deep sense of total depravity, little terror, great sense of the guilt of sin; such were sweetly constrained to humble themselves before God in true contrition: Backwardness to express their hopes of themselves; great sensibility of the opposition of their hearts in many instances; and the need of God's special grace to effect this great change. One peculiar effect of this work of the Holy Spirit is a disposition to pray for, and to do good to the souls of others. A Missionary Society has been formed in this place, both among males and females, as aids to the support of a Missionary to be employed in the vacant churches in this vicinity, under the patronage of Union Association of Churches, and the Board of Directors in this town. In all this God has wrought remarkably for this people; for which we are bound by every tie to bless, praise, and love his holy name—yea, let all people praise him for ever. God is visiting many towns in this part of the vineyard. A work of Divine grace has recently been manifested in Butternuts; more than 40 have been made the hopeful subjects of Divine grace. In Eastern, a town adjoining, a shower of grace has been felt, and rising of 100 were under deep impressions; but the number of conversions are not known. In this last place, more than 20 families have

erected the family altar, who had heretofore shut the Lord Jesus from their houses and their hearts. In the towns of Norwich, Homer, and Locke, the work is great. I might enumerate more than 30 towns in this part of the vineyard, that have had refreshing seasons of late; but I have already exceeded the bounds of my intended narrative. We may truly say, marvellous are thy works Lord God, and let all men fear and love thy name.

HENRY CHAPMAN.

Hartwick, Otsego County, state of N. York,
December 25, 1816.

[The letter to the Editor of this paper, which enclosed the above account, gives the following additional information.]

Hartwick, 30th Jan. 1817.

Dear Sir,

Agreeably to your request, I enclose the within for your disposal. The blessed work of revival still continues with us; God has been pleased to come by his Holy Spirit into the Factory Village, so called, on the East Line of this town, and breathe spiritual life into many dead sinners, within a few days. Several Universalists have been driven from their false refuges, and led to rest upon the tenderness of the Christian hope! It is truly a day of God's merciful visitation. Christians begin to see eye to eye, and are heard to inquire, What shall I do to advance this most important of all interests, and to be instrumental in the salvation of perishing sinners? God is recognized as the rightful Sovereign of the universe, and man as a steward, holding every thing subservient to the interest and honor of his King, and his Saviour! Our little village seems none other than the house of God, and the very gate of heaven; every morning brings intelligence of new captives to the Prince of Peace. And may this Lamb of God continue his glorious conquest, until the vast family of man, who may live on the earth, shall be found sitting clothed, and in their right mind.

I am, dear sir, yours truly, L. B.

By a letter lately received from Smyrna, Chenango county, N. Y. it appears that a remarkable display of the power of Divine grace has recently been exhibited in the town of *Norwich* in the same county,—a place formerly noted for irreligion.

The work of the Lord was first manifest at the commencement of the present year, and in about three weeks from that time more than a hundred were added to the Baptist and Congregational Churches. For want of a church, the court-house was used for a place of public worship. The writer adds, "The infidel stands aghast and amazed. The Spirit of the Lord has taken hold of some of that class, and swept away their refuges of lies, as the rays of the sun dissolve the hoary frosts of autumn. All classes are subjects of this awakening:—the old and young—the rich and poor—the learned and ignorant—the lawyer, the farmer, and the mechanic—all are alike made to bow to the sceptre of King Emanuel. O my friends, I want language to express my feelings on what is doing in the hearts of many of our fellow worms."

A remarkable revival has also lately taken place in the town of Newark, New-Jersey, principally confined to the congregation under the pastoral care of the Rev. Dr. Richards. Our correspondent states, "that not less than two hundred souls in that congregation are awakened and anxiously inquiring what they shall do to be saved. It is not only a great but a *deep* work, and unquestionably an extraordinary operation of the Holy Spirit. Between 20 and 30 youth, none perhaps older than 13 or 14 years of age, meet frequently for social and special prayer, the relation of whose experience is most rational; and their warm and fervent language in prayer evince the power of Divine influence on their infant and tender hearts."

We are encouraged to expect before long an authentic and particular account of that revival for publication.

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ORIGINAL.

Dispensations of Providence.

In one of the Psalms, David, after having dwelt in a strain of pious eloquence on the dealings of Divine Providence, exclaims "Who-so is wise, and regardeth these things, even he shall understand the loving kindness of the Lord." Hence may be inferred the wisdom of attending to the ways of providence, and the instruction and consolation to be derived from such attention.

The subject, indeed, is involved in mysteries. Many times, Providence is a great deep which human intellect cannot fathom. And it is quite rash to determine, in particular cases, what the designs of the all-wise God are. Yet the attentive observer may often see "good educed out of seeming ill;" and the most afflictive dispensations yielding of the peaceable fruits of righteousness. It is believed that the mournful event, which, five years ago, covered our city in sack-cloth and ashes, has been productive of very important benefits to many. The religious state of this city has been much meliorated since that awful calamity. It is true that many seem utterly to have forgotten the warning, which Providence then gave; but the effect is not lost, nor will it be forever.

The adverse seasons of the last year have been productive of the most serious effects. A more general deficiency in crops has not been experienced in modern times. The hardships of the poor, in such a time must be great. In some countries their sufferings are extreme. If public prints state the truth, instances of starvation are not very unfrequent. This is beyond all doubt a very great calamity—and following the pressure of a war of unprecedented extent, and of long continuance, must bear hard indeed on many nations.—Can we not dis-

cern the intention of the all-wise disposer of events in this dispensation? In other words, can we not discern important benefits, to be derived from the malignity of the seasons, and the scantiness of the means of subsistence? With diffidence I would offer the following hints to the readers of the Monitor.

It has just been mentioned that the world is now at rest after a storm of twenty years continuance, which has shaken all nations, and spread its desolations round the earth. The natural consequences of this protracted, and violent war, have been such as these—Numbers have fattened on the substance of their country; or have grown rich by the spoils of other nations. Suddenly acquired, and enormous wealth, has a powerful effect in hardening the heart; and rendering it insensible to all calls but those of pleasure and interest—A greater multitude still has become callous to human misery by habits of rapine, violence, and slaughter; by daily witnessing, and being instrumental in inflicting suffering in its most dreadful form. A diligent observer of human nature would be at no loss to conjecture the effects likely to result from such a state of things as this. Nay rather, it is difficult to conceive the terrible result, of turning loose in the world, free from accustomed restraints, such hordes of cut-throats, and banditti as have composed most modern armies—Now whatever may be the effect on spirits of a particular cast, we know in general that nothing so humbles and subdues a man as the gripe of hunger. It will tame the fierce, and bring down the haughty. At the same time, nothing is so calculated to awaken smothered, and dormant feelings of compassion in the rich and luxurious, as the sight and the cries of those who are perishing with hunger. When the worst comes to the worst, the strongest, that is the multitude, *will* have bread, if it is to be had. A sense of interest, then, if nothing else will awaken the rich and luxurious to regard the condition of the poor; and measures will be adopted for their relief. Thus, it may be, that God has intended, in his mercy, to prevent the perpetuation of the horrible evils of the late long, bloody, and desolating war; to break up those habits which are opposed to the peace of the world, and soften that hardness of heart which the previous state of the nations, had superinduced.

In our own country the evils of war have been less felt than in any other—But they are more to be dreaded, because we have more to loose, than any other nation. The disastrous influence of suddenly acquired wealth has been felt to a considerable extent; and we have more reason to fear this sort of corruption than people living under a

different form of government, because the purity of the people, and their reverence for the laws are the supports of our constitution. It must be acknowledged then that we require some checks, some humbling providences to keep us in the way in which we should go; or bring us back, when we have wandered from it. And already some important moral good has been derived from the natural evil with which it has pleased divine providence to visit our country. A considerable excitement has been given to the benevolent feelings of many of our countrymen. A generous sympathy with the poor has produced subscriptions, and associations for their relief; and already, no doubt, tears of gratitude have bedewed those cheeks which have been withered by want, and dried by despair. We trust that this excitement will be kept up, and that there will grow out of it, habits of doing good which will at once be a blessing to the afflicted and destitute, and the highest ornament to those who thus imitate heavenly beneficence.—This is a theme of so deep and powerful interest, that the Editor cannot help frequently recurring to it: and always in reference to the young. Providence, by manifest signs, and tokens, indicates that great things are intended for our country. Those who are now young, and their children, are to be instruments of fulfilling these high designs; of sustaining the glory of this land, of supporting a government of equal laws, of promoting happiness, of improving the condition of man, of exalting to their highest state of excellence the moral and intellectual powers of the human mind—Oh! my young countrymen, let the love of true glory burn in your hearts. Be elevated above sensual indulgences, and sordid pursuits. Form habits of self-government, of economy, of steady industry, of unwearied benevolence, of sincere piety. Consider what your country, and your God require of you; and habituate yourselves promptly to obey every call of duty. Motives calculated to call forth the greatest energies of our nature, are by the providence of God, urgently addressed to you. Think not that because we live in peace, there is nothing for you to do for the good of your country. If the spirit stirring drum, and the booming artillery, and the sound of the trumpet, and the cry “The enemy are coming,” awaken not, as once I have seen it do, the ardour of your minds; there are other calls which may well excite you; there are other duties not less important than the defence of the nation against invasion.—Covetousness, intemperance, sensuality, and lawless ambition, are enemies much more to be feared than the veteran legions of foreign potentates. Ignorance, with its steady attendant, vain

confidence, is more to be dreaded than fleets and armies. Our great duty, whether we regard ourselves, or our country; this life or that which is to come, is to be as wise and as good as the measure of our abilities will permit.

And let not the virgin daughters of Virginia disregard the counsel of a friend.—Now you are young; but you are to be wives, and mothers hereafter—You are to form citizens for your country; and souls for heaven—You are to give that bias to the young mind, that direction to the wishes and hopes, which will result in a useful and honorable life, and a glorious immortality; or in vice, disgrace, and misery. Be engaged then, now in forming those habits, and acquiring that knowledge which will fit you for the important stations which, I hope, you will soon occupy. And let me ask you where, and how you are to acquire the necessary qualifications? Not by whining and whimpering over the fictitious distress of a novel-heroine—not by catching raptures from the powerful yet dark, and satanical passions of a Childe Harold, or a Corsair—not by an unceasing round of dissipations from December to June.—But by acquiring habits of domestic economy; by becoming sober thinkers; by storing the mind with useful knowledge, and cultivating those affections which belong to woman.

My readers, I hope, will forgive this excursive way of writing; and my young friends will take in good part, the dictates of that irrepressible solicitude which is felt for their present, and future welfare. The wish of my heart is, that they may understand the loving kindness of the Lord—may grow wise by observing the dispensations of providence, and regarding the dictates of heavenly wisdom—may be happy here, and happy forever.



NOTIFICATION.

Communications in relation to the Christian Monitor, must be addressed to the Printer, postage being paid—otherwise they will not be taken out of the Post Office. The reasonableness of this notification, will appear by the statement of this fact, that every week brings letters, for each of which very often, we have to pay one-eighth part of the subscription money for a whole year's Series of the Monitor. This is a trifle to a Subscriber, it occurring only once a year to him—It is a serious matter to the Printer, who receives so many notes in relation to his business.

☞ The PRINTER of the CHRISTIAN MONITOR, respectfully informs Subscribers, that this work is published by him at great expense; that paper, and all printing materials are purchased only with CASH; and that the hands employed in the office, must be paid at least once a fortnight—this being the case, it is hoped that none will take it amiss, that they are requested to pay their subscription money either to the Printer, or to the Agents for this paper, on as early a day as possible.